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30 April 1981

USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1131

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INTERNATIONAL

MIRZA IBRAHIMOV INTERPRETS 26TH CPSU CONGRESS DECISIONS FOR THIRD WORLD COUNTRIES

Baku KOMMUNIST in Azeri 11 Mar 81 p 3

[Article by Mirza Ibrahimov, chairman, Soviet Committee for Solidarity of Countries of Asia and Africa, peoples writer: "A New Victory for Peace"]

[Text] /The 26th Congress of the CPSU has colored human history and the life of every open-minded, intelligent and honorable man with the beauty of the new-born sun of the dawn. Today I would like to say from the heart as a delegate at the congress: 'Praise be to the sun illuminating the world!' The hope of men for the future has grown. The field of battle has become smaller, the white dove of peace has taken wing to even broader horizons. /end boldface/.

In the extremely meaningful and complex report of Comrade L.I. Brezhnev, Secretary-General of our Central Committee, and in his speech at the congress he said that peace was the foreign policy program of our country.

/"Our Party has proven once again that the wish and the political will of the Soviet people is to make a future based on a firm unshakable peace." /end boldface/. The credible convincing words spoken by Comrade L.I. Brezhnev on strengthening peace, halting armaments and reducing tension in the name of the Soviet people are now at the center of attention of world society. The leader of our Party and head of our state declared even more definitely that our basic concern, and the basic objective of our foreign policy has been to defend peace and is now to defend peace on a global scale.

Today the words Peace and USSR are said and written alongside each other. The USSR is a support for peace, an inalienable stonghold of peace - expressions, tested by the experience of years, ten years, which have been strengthened by the belief of all peoples like a law of life. Our planet has been free of the flames of world war for thirty-six years as a consequence of the peace policy of the USSR. Europe, which has been a battlefield for all of history, has been breathing an air cleansed of the smell of gunsmoke for thirty-six years. Peace is the first decree in our state. From the first day of its existence the Soviet government made known that peace was as necessary to mankind as air, water and earth. Peace - a life of peacefulness, happiness and felicity. Peace is the smiles and laughter of children, the love and affection of the young. Peace is a feast, a happy family, well being. Peace is an old age untroubled by the fate of the world. In a word, peace is necessary for all of human life. Because of this, the fate of peace causes everyone to think.

The 26th Congress of our Party represented all firm adherents of the peace policy of the Soviet state in every country of the world. As Comrade L.I. Brezhnev remarked, the most representative group of communist and workers' parties and other revolutionary parties have always participated in our congress throughout the entire history of the CPSU. Today, not only in Europe, Asia and Latin America, but also on the North American continent itself forces of political freedom, social progress and peace and anti-imperialist forces have united in tighter, denser ranks. The speeches of our comrades in arms at the 26th Congress of the CPSU have strengthened even more our belief in the necessity for social progress and in the inevitability of changing the world by revolutionary means.

In the summing-up report of the Central Committee and in the speeches of delegates of fraternal parties to the 26th Congress of our party it was especially noted that the USA and its close allies have recently increased and are increasing tension in the international sphere through their militaristic policies. They go counter to all the noble efforts of the USSR. New types of rocket installations are being built in Western Europe; in the Indian Ocean, Persian Gulf and Mediterranean the number and power of naval forces is increasing. They have selected a policy of the use of force, of playing with fire. Over the last ten years the problem of war and peace has not taken on a shape as sharp as it is today.

What is war and peace? The Soviet people give the sharpest, most influential answer to the question because we lost twenty million children in the Second World War alone. Every bullet fired in bloody wars pierces the heart of mothers. The sacrifices we gave in the last war are twenty million scars penetrating the heart of the Fatherland, the pain of which will never be forgotten by any generation.

After listening to the report of Comrade L.I. Brezhnev, I, as a congress delegate, shared impressions with many people in my area of responsibility and conducted an exchange of ideas. One of the people was our well-known cotton expert Shamama Hasanova. I have the greatest of respect for this woman of the people. She is an example of a worthy person, a worthy citizen and a worthy mother. In her native village of Arayatly a bronze statue has been erected to this simple village woman who has twice been a Hero of Socialist Labor. All beautiful works of the village, even of the rayon, are connected to her name. For many years she was a mother of the people, a mother to her children, a people's ambassador in our high councils, a benevolent advisor to many people, one who helped them to advance themselves. In the final analysis she is an extremely capable person. During an intermission, when I met Shamama in the wide foyer of the palace of Congresses I saw the light of joy in her always concerned mother's eyes. She was satisfied with the peace policy of our party like a mother. When she said: "Mirza, my teacher, there is no sweeter hope on the face of the earth than peace" I thought that I had met all the mothers of Azerbaijan. At the same time I saw my grandson who is in school, and I remembered a question he had put to me, "Grandfather, why is war shaped like a man?... "This question, occuring to the mind of a simple child, made me think. From the Hellenistic period until today--for a thousand years--painters have depicted Mars, the god of war, in the shape of a taloned, horned, armoured and armed person. The type of shape that intimidates viewers. Now perhaps my grandson wanted to draw him in the shape of a woman. Finally, why should he not? War is not only an angry man but also mothers with tears in their eyes. In the difficult war years I saw many a mother bent over, hair turned white and crying out of sorrow for a husband or a son.

The fate of peace causes everyone to think from childhood until they are grown up. Lenin's party educated us thusly. We came into the world in order to create and build. It is unthinkable to ruin or destroy a creative, building society, those who are building it are trying to live. Today our children sing songs about the pure sky from the time of kindergarten. We must preserve the purity of the sky. This is our communist obligation, that is to say, our human obligation, our patriotic obligation.

Comrade L.I. Brezhnev sketched a clear view of the balance of forces on our planet to the advantage of socialism, and proved it scientifically. In the last five years the national liberation movement has broadened in the countries of Asia, Africa and Latin America, the last pillars of international imperialism have begun to crumble. The number of socialist states and countries developing socialistically have increased. Peoples liberated from colonial tyranny have turned to socialism even more. Ignominious colonialism, trying to strengthen capitalism in countries by a hunderd intrigues and ruses, has broadened the struggle against striking forth in a different way, or flowing with another current. The peoples of countries of Asia and Africa like Ethiopia, Angola, Mozambique, Afghanistan and Kampuchea have become the masters of their own destiny.

One of the international events which occurred in the Near East in the last five years and which rocked the foundations of the pillars of imperialism and plundering was the revolution in Iran. Shahism, which has a more than 2,700 year history, was overthrown. The bloody-handed Pahlevi regime, which was the most faithful support of imperialism in the Near East, an enemy to its own people and known for its great plundering and cruelty, was destroyed.

The national liberation struggle of the peoples in Central America has also broadened. Nicaraguan patriots brought down the bloody Somoza dictatorship and set forth on freedom's road. The people of El Salvador, under the slogan "Liberty or death" have risen for the final struggle.

The Lenin Peace program which was announced at the 24th and 25th Congresses of the CPSU has been further developed to meet the demands of time at the 26th Congress. Comrade L.I. Brezhnev said: /"Our foreign policy program is a program to continue and deepen the process of reducing tension, a program of struggle to speed disarmament." /end boldface/.

To arm quickly is to play with fire and to bankrupt the world. Imagine, that for the price of one military aircraft one could build thousands of tractors and other agricultural machines. But there are ships carrying aircraft, rockets improving monthly, atomic, hydrogen and neutron bombs!

According to UNESCO data three-quarters of the world population are starving or undernourished. Questions of education, culture and health of countries freed from colonial slavery disturb honorable men of the world as the most serious of human problems, and cause them to think. In order to solve all of these problems a firm and lasting peace is needed for the world.

Our Leninist party has called, not to prepare for war which would squander the material and spiritual resources of peoples, but for peace and has called this the road towards the dawn.

Peace is the felicity of peoples.

Ideas of peace must find their reflection with new colors in collections of poetry, the works of our prose writers, the songs of our composers and the inspired creations of our painters. As Comrade L.I. Brezhnev said, the most important duty in the international sphere for our party and our people, even for all the people on the planet, is to defend peace.

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TURKMEN PRESS DENOUNCES U.S. OFFICIALS, WESTERN SCHOLARS ON SOVIET ISLAM

Ashkhabad EDEBIYAT VE SUNGAT in Turkmen 14 Mar 81 pp 3-4

[Article by Seyitnyyaz Ataev: "Thoughts after the Return of My French Friend."]

[Text] His name is Henri Alleg - an Algerian Frenchman. He has worked as Chief Editor and Director of "Algers Republicain" [Al'zhe Reshobliken]. He participated in the liberation struggle of the Algerian people against the French colonizers. He was imprisoned by the French colonial administration and spent five years in prison.

Henri Alleg wrote his famous novel "A Complicated Question" in prison. His comrades in arms published this novel in France in a large edition, and the well-known philosopher and peace-lover Jean-Paul Sartre wrote the introduction. His novel was also published in the Soviet Union in Russian. I read his novel with some excitement. The action, pathos and characters of the protagonists of "A Complicated Question" run parallel to our countryman Gylych Kulyev's novel "The Immovable Algerian," although the style is quite different. Gylych Kulyev, at the time, was Ambassador Extraordinary and Plenipolentiary of the USSR in Tunis, and in his capacity as representative of the USSR, was a close observer of the national liberation movement in Algeria. For this reason Gylych Kulyev did not have to build the prototypes of his protagonists from archive materials.

In the Karl Marx republican library in Ashkhabad there are four of Henri Alleg's novels translated into Russian and twenty-three articles about or by him have appeared in our periodical press. Presently Henri Alleg is working as Chief Secretary of "L'Humanite'" in Paris. Recently he worked as an international correspondent for that newspaper. Henri Alleg's oldest son, Andre , is a Doctor of Mathematics. In France a Soviet mathematical diploma is extremely authoritative. His younger son, Jacques-Michel, is a Professor of Philosophy in one of the colleges of the Sorbonne.

While he was a guest in Turkmenistan we talked with Henri Alleg about Picasso, the prose of St Exupery, the Turkmen translations of the works of Balzac, Victor Hugo and Barbusse and about the successful Days of Turkmen Culture in Ffance.

When we met, we shared the same common acquaintances and the same general concerns for world peace and the well-being of countries. Our common acquaintances are intimately connected with our concerns. One of them is George Silundika. In March 1980 Henri Alleg went to Zimbabwe. He took part in the ceremonies connected

with Zimbabwean independence. There he was received by George Silundika who is the new government's Telecommunications Minister. George Silundika, in his new capacity as secretary for coordination of the Central Committee of the ZAPU party, has represented his party - the Zimbabwe African Peoples Union - in the movement for Asian and African solidarity for the last five years.

I once held an evening meeting for solidarity with the peoples of Zimbabwe, who were fighting for their freedom, in the Faculty of Foreign Languages at the Maksim Gorkiy Turkmen State University. The students liked the sweet melody of this people's name; in fact, I repeated the name so often that the students began to call me "Zimbabwe." Finally, students meeting me on the street would say to each other "There goes Zimbabwe!"

Once, when we were guests at the No 37 Middle School of Ashkhabad, there was a big debate. One of the debators was Leonardo Paso, Director of the Marxism-Leninism Institute of the Argentine Communist Party, and the other was the Tanzanian social worker Isaeli Älinevinga. George Silundika, a healthy negro, spoke on one side of the debate. The debate was about the form of school students. How should one perceive the type of school for communist students in our country? One aspect of the debate was "the form of the school in the capitalistic system sets up the always true ideal, the illusion of equality, in the mind of the student; thus opens up the way for the bourgeois ideologists to sing their song that all is in order." But many things argued against this: "The form of the school instills a feeling of common humanity in the child, it awakens his feeling of equality, he is persuaded that the wealthy are not bad from childhood. When they go home and think about the form of the school they feel the categorical evil of their social situation. Everytime he feels he has been stabbed by a dagger through his child's heart, which awakens within him a justifiable anger at his own country. Thus he comprehends the class struggle from his childhood."

I was unable to take any side in this debate because we have never had a similar question. The occurrences of such debates proves once again the great attention to the creative characteristics of revolutionary practice. Many problems which had not occurred to theoreticians of the people's revolutionary struggle emerged. The peoples struggling for freedom themselves must confront and relate to themselves in every concrete situation. In such a conflict of ideas I could not remain a non-partisan listener because this exchange of ideas was relevant to our own way of growth prior to this. It was not only a conflict of ideas, but a major conflict of belief.

Both Henri Alleg and myself had another acquaintance in common. She is a woman named Helene Carriere d'Encausse "who is known as an intellectual." Looking at her it is hard to determine her age, but it is not difficult to determine her ideological orientation - she is an anti-Soviet. In 1972 she came to Ashkhabad to take part in a UNESCO conference. She gave an interview to VECHERNYY ASHKHABAD. She asked that her interview be called "A Wonderful Opening." After she returned to France she wrote and published a large book called "Divided Empire." The reactionary bourgeois press praised this book highly and called its author "a far-sighted woman."

When Henri Alleg read this book he became angry. There is no reading the book without getting angry. Henri Alleg has been in the Soviet Union a number of times and has written articles about the lives of workers in Soviet Central Asia. For this reason Henri Alleg could never be satisfied with either the arguments or the conclusions drawn in Helene Carriere d'Encausse's slanderous book. Thus he decided to debate with the author of this book and expose the slanders and intentionally false ideas in front of the French public.

Henri Alleg, who contemplated the revolutionary struggle from the standpoint of experience, knew one thing very well: However the situation of a country which was first in the whole world to build socialism was thought of by his countrymen would depend on the authority and prestige of the Communist Party of France. For this reason Henri Alleg came one more time to our country. This time he wanted to study our way of life from the point of view of the questions raised by Helene d'Encausse. Armed with new facts, new ideas and arguments he would have entered into a serious confrontation with Carriere d'Encausse. The battle between our friend and our opponent must take place in France. There are many proponents of both sides. No matter what the circumstances in which this battle, this conflict take place, sooner or later the truth will emerge. The truth, as is known, is on the side of the communists.

Here I would like to give my own ideas on this. When reading Carriere d'Encausse's book, it is impossible not to be amazed and speak out against her ideas. Mme d'Encausse puts forth two ideas each deriving from the other; on the one hand when she, like many anti-Soviets, attempted to prove that the peoples of Central Asia were partially liquidated, downtrodden and assimilated by the Russians, she commits an ongoing scandal. From the point of view of the economy, social well-being and even demography (population growth) she claims the people's growth is faster than in the central oblasts of Russia. According to her, in a short period of time the population of these foreign countries will amount to 40 percent of the population of the USSR and, under the influence of Muslim revolutions in neighboring countries, will rise like a hurricane and divide and shatter the "Soviet empire." By using such concepts as "the Muslim peoples of Central Asia," "Muslims of the Caucasus" and "Muslim opposition" she "extracts the wine" from the book.

Before talking about the debate between Henri Alleg and Helene d'Encausse I wanted to examine the pages of foreign publications in order to especially define what bourgeois journalists are saying about us. One thing struck me strongly: many respectable journalists have written the truth about us, they have thought about the problems with which we have struggled and resolved. There are also a certain number who write about us in the same manner of Mme d'Encausse. This is a pointless style for them. Their style is saturated with the spirit of anti-Sovietism and through this they earn their daily bread. Another situation makes me wonder. As all of these authors say, they have "worked up" an idea - more correctly - an outline for their writings. One is forced to conclude that this outline is given them to use from a single center.

Recently the WASHINGTON POST printed an article by their Moscow correspondent Kevin Klose. His "facts" and "conclusions" are no different from those in d'Encausse's book. The CHRISTIAN SCIENCE MONITOR quoted S. Enders Wimbush, "a specialist on the Soviet Union" extensively on "the Muslim people of the Soviet Union." He said nothing new, but only gave his readers headaches with his "unfounded speculations"

and "panaceas." In the same newspaper Alexandre Bennigsen "one of the greatest specialist on the Soviet Union in the West" says that "only two years ago Soviet leaders began a reduction of aid to the Muslim population and only recently informed the population of Central Asia about this reduction." This is a great specialist!?

At the end of the election campaign Richard Allen, a close advisor to President Reagan, and one who is familiar with slandering us, was unable to restrain himself from "offering advice" on this theme. As can be seen, among the capitalist elite the wish to break up the Soviet Union is powerful, although it is only wishful thinking.

There is a center for the study of the national problems of the USSR at Colombia University in the USA. Its Director is our old acquaintance Edward Allworth who repeats the old songs of the anti-Soviets about "the demographic shift in the Soviet Union." In connection with this, Edward Allworth, who hardly even knows Turkmen badly, has traveled through our Central Asian republics and has been in Ashkhabad. After working with the press of the Central Asian republics it appears that he must be incapable of understanding the true situation in our republics. Certainly, that a scholar does not write truthfully about the facts he saw and studied among us and that he cannot perceive the true growth tendencies of Soviet society is a negative situation. To get acquainted with those who think that demographic pressure is a cause which will result in an explosive force that will shatter the USSR internally, my research brought me again to Columbia University, but Edward Allworth was not in the administration. The Director of the Institute for Communist Affairs at Columbia University was Zbigniew Brzezinski; this pseudo-scholar was the aide for national security during Carter's presidency and also fanned the fire.

Research and analysis has clarified this type of situation. In February 1976 the 25th Congress of the Central Committee of the CPSU was held. This corresponded with sixty years of the growth of our state. A great union had emerged which was strengthened by the fraternal relations and common class interests and goals of the more than one hundred nationalities and peoples in our country. The quality of the Soviet way of life was confirmed. A new social category--the Soviet man--, and a new historical concept--the Soviet people--irrefutably came to maturity. At the Congress these results were carefully examined and fairly evaluated; this created an even greater patriotism in our country. This was marked by unprecedented labor and artistic successes of the popular masses. As for the Program adopted at the 25th Congress of the CPSU on the further continuation of the struggle for peace and international cooperation, it decisively increased the power of what we had built in the eyes of all people on the face of the earth.

At the same period the preparatory campaign for the 1976 USA elections was taking place. When this campaign began, Brzezinski caught the eyes of the masters of the military-industrial complex of the USA, although, according to a major influential newspaper, " he has embodied within himself the sly political careerist who does not hesitate from sharpening an international situation, a maneuvering huckster and a lying anti-Soviet." After all this he was quickly appointed head of the Rockefeller "tri-partite commission" and jumped on Carter's election bandwagon.

At this time Brzezinski submitted a plan to break the USSR up from within. After taking the foreign policy of the Carter regime into his own hands he began to spread his propaganda about the Soviet Union. As for these releases, they were destroyed on the testing-stone of the unity of the Soviet peoples. It would not have turned out otherwise. Those like Brzezinski have attempted to demonstrate the truth of the fantasies which are ringing in their heads and convert their aspirations to sweet lies. Their fortune-telling through ideas is not based on deep and thorough analysis of the structure of the Soviet society or of the principles of Soviet organization, but originate from inappropriate fantasies and suppositions.

The all-knowing bourgeois psuedo-scholars call the peoples of Soviet Central Asia, Kazakhstan, Azerbaijan, Tataria and Bashkiria "Muslim peoples." Such nomenclature shows the total ignorance of these authors with regard to social development and bears witness to their lack of serious consideration for historico-philosophical categories such as the nation, the people, national roots, ideology and religion, as well as to their clear lack of knowledge. The peoples of our country have lived by the laws of Soviet society for some generations wherein religion has been kept apart from the school and vice versa. Every person among us receives a scientific-materialistic -- as we would say in the West -- secular education. The peoples of our country live according to Soviet laws; among us the state is also separate from religion, be it the Muslim religion, Orthodoxy, Catholicism, Judaism or Buddhism. In other words, religion does not influence the fulfillment of the social and economic views, standard of living or way of life of either the individual or the people in general. Along with this, religion is not forbidden among us. To believe or not to believe in religion depends on each person's conscience. Here it is necessary to say something: the peoples of our country will not believe in religion strongly in the future. They used to say "if you believe in God, believe, and may your donkey be strong." This saying is one of the most popular among Turkmens. At the present time, in a perio in which we have attained developed socialism, at a time when a new historical concept has emerged--the Soviet people--building and strengthening our wholeness on a new ideological basis--of Marxism-Leninism--to call any one of the Soviet nations a "Muslim people" is tantamount to going astray on a straight road.

The idl. chatter of bourgeois journalists when they talk about a "Muslim opposition" in the USSR as there was in Iran before the people's revolution is certainly strange and pointless. A person who blackens us with such a lie is either completely unfamiliar with our realities or is blinded by hostility. The separation of the state and schools from religion, the successful establishment of a standardized educational system among the people and placement of the socio-economic and cultural standard of living on a scientific basis has only diminished the number of believers from year to year. At the same time, we are in no way hostile to a religious believer. Our society protects the legal rights of all believers to freely follow their own traditions. If religious belief is not restricted, if no difficulties are made for believers, if their consciences are not disturbed, then where is the opposition supposed to come from? Finally take any one of the countries where Islam was spread for some time, and you will see in the context of material welfare and cultural levels of the people that none of them live as well as in the Soviet Union. Religious 'ulama coming as guests confirm this. In an official document of the United Nations it said that "the best-off Muslims in the world are those living in the USSR." It is not necessary to see this from afar. Thus, we have no basis for a Muslim opposition. It would not occur to

anyone to compare the Soviet Central Asian republics with Iran in the time of the Shah. In the time of the Shah the social organization of Iran was completely different. Its socio-economic conditions were different. Its stage of development was different. The implication is that a Muslim revolution in a neighboring country is a product of political illiteracy and such an implication here is absurd. To quote the words of Vladimir Ilich Lenin on this:

"If the worker and peasant masses of any people know, feel and see that they are defending their own government, the Soviet government - the workers government, - if they know, feel and see that the possibility is guaranteed to make use of all the fruits of civilization and all the products of human labor for themselves and their children resulting from work accomplished and defended by themselves, these people will never know defeat." (V.I. Lenin, Works, trans. of 4th edition, v 29, p 322).

Everyone acquainted with our standard of living has to see that the "demographic shift" of the anti-Soviets which is used and translated in a number of languages is not unexpected. In saying "the peoples of Central Asia and Kazakhstan, and the peoples of the other Muslim-populated regions of the USSR are rapidly growing; soon they will amount to 40 percent of the population of the USSR which will lead to the breakup of the USSR" the sovietologists are writing from errors of conception. Why did they write it, why would they say it?! If this elementary idea is based on a mistake in logic, the result of the idea is also false. Helene d'Encausse and others of similar ilk are hoping that the population of the above regions will turn into Muslim fanatics. We, as communists, firmly believe that Soviet patriotism and proletarian internationalism will become a characteristic of new generations of educated patriots in our republic. Although bourgeois ideologists would like to corrupt our youth with influences like "jeans" and "jazz music," we strongly believe in our future generation.

My French friend and colleague Henri Alleg in his conflict with Helene Carriere d'Encausse, the author of the slanderous book called "An Empire Divided and Shattered" might or might not use the facts and ideas I have cited above, but that which he saw in Turkmenistan with his own eyes has to help him find a basis for and believably prove his own ideas.

"In the summer in Chärjev the heat does not diminish even at night. Only green tea in the hotel eliminates it. At the begininng of tea, wiping the sweat from our faces, Henri Alleg and I examined the notes we had made in our notebooks. He had put the names of the aged with whom he had talked on a special page: "Gayybov Batyr - 73 years old; Achylov Mykhmanguly - 86; Agaly Annabay - 82; Oguldurdy Göläeva - 73." Aside he noted: "This woman is a socialist Hero of Labor. The others took part in the Patriotic War. All of them studied and became literate in likbez, courses or schools. Their sons, daughters, nieces and nephews had all studied or are studying in schools, technical institutes or places of higher learning. I met one person who had not studied in a Soviet school, but I did not meet a second! Think about it! Eighty-year-olds living today also studied in Soviet schools." Then he wrote in his notebook: "I was interested in the guarantee of work to the population. I met no one who was unemployed." Then Henri Alleg verfied the names of the people we had met at the Gorkiy TSU, at the Institute of Deserts of the TuSSR Academy of Sciences, at the Writers Union, in kolkhozes, and even casually in the streets or on the road from my notes.

Alongside these notes he mentioned: "The claim that Soviet leaders have only recently been concerned about the population of Central Asia is completely false."

Some more notes:

1921. 10th Congress of RKP(b): "...the duty of the party consists of helping the toiling masses of non-Russian peoples to follow in the steps of Central Russia, which is moving forward."

1922: December, with regard to establishing the USSR: "...we must be responsive to the most important obligation, the obligation to raise the economy of the most backward republics and rayons of our country, the obligation to equalize economic development, because economics stabilizes the nation's living in a state..."(Lenin)

1924-1925: "In the budget of the Turkmenistan SSR only slightly more than 10 percent results from its own revenues." "At the end of the first Five-Year plan 62.2 percent of the investment into the economy of the Central Asian republics was financed from the all-union budget."

Then Alleg wrote these words above the notes:

"They gave me enough documents and statistical data to substantiate the development of the Central Asian republics through supplementary means, the assumption of this obligation by the Soviet government from the very beginning, and the successful fulfillment of this obligation." Then he added this quote:

"Lenin testified that this kind of aid was perceived as a major concern for the conquest of national limitations and for their right to develop at an increased tempo--no matter what the sacrifice by the Russian proletariat--if we say it more correctly--as a broad international obligation. The Russian working class and the Russian people fulfilled this obligation with honor." (L.I. Brezhnev). Lifting his eyes from his notes, Henri Alleg took off his glasses and, wiping them off, turned to me:

"There are things I have seen among you with my own eyes. The data from my conversations with people in the Central Asian republics is scattered through this notebook. They are of incalculable value." Then he took a number of notebooks from his briefcase. "Look, these are my notes from my trips to Iran, the USA and Africa. Everything is based on comparisons. This time I drew another conlcusion from my trip to the Soviet Union," he said and stressed, "Everyone will know that the proletarian internationalism of Soviet people is unflaggingly true to its obligations. Our common friend Geroge Silundika called you 'Comrade Zimbabwe.' There is a deep significance in this. In my opinion if you said about every Soviet man 'There goes Zimbabwe! Here, Comrade Vietnam is coming! Hey, there is companion Afghanistan, companero Cuba, friend Ethiopia, brother Angola moving forth!' you would never be wrong. In the faithful steadfast forward march I can see the pledge that the Soviet people have made to all people who are for Peace, Freedom and Equality."

So it is. Well said by our friend Henri Alleg!

The 26th Congress of our glorious party confirmed this one more time. As Comrade L.I. Brezhnev said in the course of the Congress: "Not only is there a desire for peace and to make every effort for a firm, unshakable peace, but our party also guaranteed that there would be political freedom."

AZERI AT INDIAN UNIVERSITY DESCRIBES COURSES IN RUSSIAN LANGUAGE, LITERATURE

Baku ADABIYYAT VA INJASANAT in Azerbaijani 6 Mar 81 p 4

[Letter from Chingiz Huseynov, teacher at Poona University: "Letter From India"]

[Text] Poona University is considered one of the major institutions of higher learning in India. It was founded in 1949. The university has a number of faculties and a rich library (there are a significant number of books in Russian in the library).

Beginning in 1968 the Russian language faculty has been active. The faculty prepares philologists in the Russian language. Here Indian teachers work alongside Russian teachers.

Lectures are given on the multi-national Soviet literature as well as Russian literature to the students in the advanced courses. They listen to papers on S. Vurghun, N. Khazari, R. Hamzatov and Ch. Aytmatov with special interest. Joti Sarvankar, a student who finished the course, prepared a radio broadcast on S. Vurghun which was received with good enthusiasm by Indian students.

The young student translated the poem "Azerbaijan" by our prominent poet into Marathi.

The book and album exhibition on the literature and fine arts of Azerbaijan also stimulated a great interest among the Indian spectators. Here, books on Jawaharlal Nehru International Prize laureates Niyazi, Mikayyl Abdullayev and other cultural workers of Azerbaijan were displayed.

The Society for Friendship and Cultural Relations with Foreign Countries of Azerbaijan actively participated in setting up the exhibit.

9676
CSO: 1810/056

NATIONAL

WORRY ABOUT IMPLICATIONS OF PRIVATE-PLOT PRODUCTION

'Speculative Tendencies' in Marketing

Moscow PRAVDA in Russian 17 Jan 81 p 3

[Article by Economist N. Dergachev: "Innocent Passions?"]

[Text] "Innocent Passions?"--such was the heading of a letter published 17 January in PRAVDA. We have the responses in front of us. Readers are unanimous: we need to take fuller advantage of the possibilities provided by private plots--they are of significant help in the production of meat, milk and other products. The authors of the letters are in favor of additional measures for the development of private subsidiary farms outlined recently by a decree of the CPSU Central Committee and the USSR Council of Ministers. These measures create more favorable conditions --both material and moral--for the operation of subsidiary farms, first of all for the rearing of livestock and poultry. The possibilities for this, it should be said, are great. Letters name villages, even rayons, where more than half of the private farms do not have so far any cows, and even pigs are few. That makes it all the more important to help kolkhoz members and workers of sovkhoz provide themselves with livestock and poultry.

Others, however, propose unreservedly support for private raising of fur animals. Khar'kov-region P. Kanyshan writes that since there is a growing demand for fur let citizens raise on their private plots as many as possible arctic and other foxes, polecats and mink. In his opinion, the maintenance of any animals on private farms should be encouraged and no exceptions should be made in regard to arctic or other foxes. And feeding? There was a time that you could count fur farmers on your fingers. Now that fur prices are higher, there are more and more amateurs, and they put out quintals of meat for the feeding of the animals. For example, on the private farms in Makushinskiy Rayon of Kurganskaya Oblast, last year the number of arctic foxes reached 4,000--they are fed tons of meat and fish. Muscovite S. Ivanov justifies such a position: "Amateur fur-animal raisers are obliged to get meat and other products at markets and stores because nothing else is sold." Supporters of domestic fur-animal raising recommend "not to limit the initiatives" and not to fear high earnings from private farming.

"But since when," A. Sukhnev from Orel asks, "has the raising of carnivorous animals been a part of private subsidiary farming? That which is meant to provide a man and his family with food products and only to sell the surplus on the market, to sell to the state. Fur-animal raisers are not averse to attach themselves to some big useful business or to hide themselves behind fair decisions on private farming. Actually, they, with some rare exceptions, are inclined to easy money." A. Sukhnev analyzes the materials of a selective survey described in the published letter. In

rayons where 15,000 "amateurs" raise arctic foxes and mink, only 11 arctic-fox pelts and 4 mink were sold to the state in six months. For the sake of form. Only turn in to the rayon finance office a receipt to have them reduce the income tax.

This thought is continued by Candidate of Economic Sciences V. Petrov, a docent at Mordov State University imeni N.P. Ogarev: "As we know, it is possible and necessary to have productive livestock and poultry on a private farm. But the raising of fur, more precisely, predatory animals is something of an entirely different character. Here the great majority of products are intended not at all for personal use but, to put it bluntly, for speculation. And can we permit in the name of personal enrichment of the so-called amateur kilograms of meat "to be taken" from tables of workers to the feeding troughs of animals? Incidentally we are not speaking of one kilogram and not of just a hundred feeding troughs."

Opponents of raising of fur animals under domestic conditions point out that this is not of such serious help to the common cause. Thus, large fur-animal raising farms in Russia raise annually more than 10 million mink, arctic and other foxes and sable, while the share of amateurs does not even equal one percent. Moreover, animals in residential localities are unsanitary and a threat to the health of people and domestic animals.

Thus, some are undoubtedly for, while others are categorically against. There is also a third significant group of responses. They contain information for serious consideration. "I submit to you the fact, which you can judge for yourselves, what animals sometimes can do to a man," I. Khapevich writes from Ivano-Frankovskaya Oblast. "An amateur that I know well already has 150 cages, because there are practically no restrictions here. Last year he sold 170 pelts at hiked prices. He does not have a house, but a terem. He has an automobile, rugs, he buys gold--lives like a lord. Not because he works more and better than others, but because he has the knack of obtaining food for his polecats and selling hats for 500 rubles apiece. I often ask myself the question--is it possible to save a man from his own greed?.."

It is also worth considering other facts. The best machine operator of a large trans-Ural sovkhoz, a communist earning an average of 240 rubles a month, quit his brigade and devoted his time to the raising of blue foxes. So as not to lose his his length of service and rights to a paid vacation and pension, he took a job at a creamery where he earned half of his previous wages. But the wages no longer have for him their former importance--the main thing now is pelts. At another place, a geography teacher left school, started a private fur-animal farm and now buys as much meat as if his family did not consist of three persons but rather of thirty. The chief livestock specialist of a sovkhoz reported to finance organs that he was maintaining on his private plot 5 fur animals while he actually had 17. In the same locality a secretary of the rayispolkom concealed from the record 20 arctic foxes. Incidentally, checks occur extremely rarely.

It is impossible to remain silent about two agitated letters from the city of Boyarka in Kiev Oblast. Machinist S. Rad'ko and dispatcher Yu. Luk'yanov--each on his own--write that rabbit raising is unfortunately "going out of style," while it has become extremely stylish to maintain arctic foxes in Boyarka. Local "businessmen" consider it to be prestigious and particularly lucrative. Fur-animal raisers manage to buy wholesale meat, to stuff bags with bread, cereals and are always ready

shower presents on the people who sell them, violating rules of trade. Readers ask why no one puts a stop to speculative tendencies.

Let us point out that such tendencies do not constitute a rarity. The mails bring angry letters about speculators. Here, for example, is what is said in a collective letter from Smolensk: "Spring has come. Soon early tomatoes will appear at the markets--and this is good. We understand that if they are early the price corresponds accordingly. But consider carefully who usually sells the vegetables. These are not kolkhoz farmers or sovkhoz workers. The market stands are sometimes handled by professional traders. Many of them at all seasons of the year deliver commodities by means of refrigerators, frequently by means of airplanes. Speculators jack up prices, camouflaging this with references to private plots."

How can one fail to listen to such reports? How can one fail to think of the shrewdness of these market "businessmen," who are able to attach themselves to private subsidiary farms, of the timidity of officials, who do not dare to go against a citizen? Such "humaneness" is observed there were people are ready to shy from indiscriminate prohibitiveness to just as indiscriminate all-permissiveness. And thus on a private farm there are a hundred mink. It is called subsidiary, although in point of fact for its "owner" the work of a watchman, stoker or doorkeeper is actually subsidiary. The local authorities frequently observe neutrality. Is not this responsible for the categorical character of some of the letters on domestic fur-animal raising?

We think, however, that administrative measures, even wholesale ones, do not assure success. Would it not be even more expensive to sell a deficit felt--secretly, under the table? How much more sensible it is to listen to those who condemn extreme points of view and do not speak ill of all amateur fur-animal raisers. Among them, of course, honest workers are to be found, who are genuine enthusiasts and deserve support; the same approach to all would only suit manifest money-grubbers and speculators. It probably would not be worth it to come under the sway of the extreme point of view with respect to amateur fur-animal raising in general. Regardless of how small the aid might be, it still would not be right to disregard additional thousands of valuable pelts. What is needed is able supervision, control, proper consideration of concrete conditions and circumstances and strict order keeping amateur fur-animal raising from the hands of shrewd operators. Letters propose with good reason the development of cooperation between amateur fur-animal raisers and fur-animal sovkhozes and kolkhozes. Reference is to have fur-animal raising farms sell feed to animals and organize regular zootechnical assistance and veterinary surveillance. Also to interest amateurs materially in the sale of produced pelts to the state. And not to be over tolerant anywhere with those who hide their animals from accounting, declining thereby to pay the tax and with those who poach and steal. It is important to assist amateurs in raising more coypus and other small fur animals that do not consume meat. Letters demand that more attention be paid to raising rabbits: "Have rabbits force out arctic foxes from private farming or at least restrict them."

It would appear that extremes should also be avoided in the solution of questions relating to dogs raised by readers. Love of domestic animals, which is eternal and ennobling, must also be reasonable and not ignore the interests of surrounding citizens. That which brings joy and satisfaction to one family must not cast gloom on the lives, recreation and moods of other families. Here too humane interests are supreme.

Readers' discussion goes beyond the limits of personal fur-animal raising and touches upon certain timely questions relating to the operation of private subsidiary farms. Authors of letters consider it practicable, depending on local conditions, to refine the legal position of private farming. It is necessary to encourage through economic, organizational and juridical means rural inhabitants who have private farms and to close loopholes against parasitism and speculation.

For this end, the party calls upon all communists, labor collectives and public organizations. To struggle for man and for his well-being. And against anything that would disfigure his life and bring on justifiable indignation on the part of those surrounding him.

Abuses in Raising Fur Animals

Moscow PRAVDA in Russian 15 Mar 81 p 3

[Article by D. Novoplyanskiy: "Not Detrimental to the People"]

[Text] In the last few years, the inhabitants of many of the country's rayons have shown a marked interest in the maintenance of livestock and poultry on private plots. This is a necessary and useful enterprises inasmuch as it makes it possible not only to provide one's family with certain food products but also to sell their surpluses at kolkhoz markets or to procurement organizations. But it would be sensible to dwell on the raising of fur-bearing animals under domestic conditions. It achieved particular scope following the raising of retail prices for fur and for items made from it. Thus, for example, in Altayskiy Kray and in Novosibirskaya, Orenburgskaya, Minskaya, L'vovskaya and a number of other oblasts there has been a sharp increase in the number of amateur fur-animal raisers, who are engaged in the raising of arctic and other foxes, polecats, martens, raccoon-type [yenotovidnyye] dogs. In Orenburgskaya Oblast there are today more than a thousand amateur fur-animal raisers, who maintain on the average three female arctic foxes and produce 10 or more young. At first glance, it would seem that this should be welcomed since it increases the resources of natural furs. But let us take a look at the economic side of this "hobby."

First of all, it must be remembered that a great deal of valuable food products is expended on the keeping of "domestic" animals. Thus, the maintenance of a female arctic fox requires according to standard norms 166 kilograms of feed of which 102 kilograms consist of meat and fish.

But since many of the amateurs are not members of societies of amateur fur-animal raisers, they are not allotted feed for them. They purchase the food products in the stores. These include flour, bread, cereals, sausage, eggs, fish, milk and the like.

Moreover, fish is required for the production of good quality fur. It is caught on kolkhoz or state water bodies. There have been cases where such "fishermen" catch up to a quintal of fish per day! Absences of fish-liver oil in pharmacies are also directly connected to the "appetite" of amateur fur-animal raisers. As we see, this "enthusiasm" should by no means be evaluated in more ways than one.

Furthermore, the raising of animals under domestic conditions is at times simply dangerous. For example, in Chastoozerskiy Rayon of Kurganskaya Oblast, about 700

people are engaged in the raising of arctic foxes. Many of them, taking advantage of the fact that it is impossible to establish veterinary surveillance of them, use the meat of succumbed animals as feed. As a result, in 1979 seven out of 23 inhabited localities were found to have their livestock afflicted with brucellosis and tuberculosis.

Perhaps the raising of animals by amateurs is nonetheless beneficial for society? Let us look at the data of an inventory made by local finance organs in the RSFSR. While this survey took in only a small part of private farms, nevertheless it was possible to establish that these rayons contain 15,000 amateur fur-animal raisers. They produce more than 150,000 pelts, But it was found that in 1979 only 229 arctic-fox pelts and 144 coypu felts were purchased here. In the first six months of 1980 11 and 4 were purchased, respectively.

Such a situation should be corrected. In our view, the societies of rabbit raisers and amateur fur-animal raisers existing today should assume the responsibility of keeping count of all fur animals raised on private farms and maintaining strict control of sale to the state of all the production of amateur rabbit raising and fur-animal raising. For this end, of course, they should be assisted by ispolkoms of local soviets, finance and agricultural organs and provided where possible with the necessary feed. Deserving of attention is the development of cooperation of amateur fur-animal raisers with fur-animal raising farms. The regulation of these questions, since this constitutes one of the forms of private subsidiary farming should be reflected in my view in the plan of the Basic Directions.

It has recently become fashionable and prestigious to maintain many dogs at home.

It cannot be contradicted that love for domestic animals is noble, but we think it should be cultivated within reasonable limits. When you consider that many dogs require daily 200-300 grams of meat, even simple arithmetic reckoning shows that the maintenance of domestic animals requires more than a thousand tons of this product. But, as we know, retail prices for it are considerably lower than purchase prices. It turns out that dog owners "sit" on subsidies from the state. But would it not be more logical to transfer the added outlays of the owners themselves? Today they pay only a small sum in the registration and reregistration of animals. But they should be levied what it costs to cover the additional outlays of the state for products and the costs of housing and municipal services for clean maintenance of household approaches and other places.

7697
CSO: 1800/358

REVOLUTIONARY, HISTORICAL THEMES IN TURKMEN LITERATURE REVIEWED

Ashkhabad SOVET TÜRKMENISTANI in Turkmen 6 Mar 81 p 4

[Article by Sh. Khalmukhammedov: "Interpretation of Historical Truth"]

[Text] Turkmen writers, inspired by the historical decrees of the XXVIth Congress of the CPSU, are planning all kinds of literary works based on the last Five-Year plan and exchanging ideas with the readers. They are carrying out creative research to answer the important daily demands and growing expectations of the present with well written works.

The writers have written a number of novels on some of the important problems by doing original research on historical-revolutionary themes, war and peace and they have paid special attention to illuminating every theme with a contemporary view. Thus, they have formulated the main idea of these works to demonstrate the political, social and economic bases of the questions by means of the principles of partyism and "narodnost'."

Events in most of the Turkmen novels on historic-revolutionary themes are strongly connected with the Great October revolution. Generally they depict in voluminous works the political, economic and cultural changes which took place on Turkmen soil.

A group of novels reaching the masses in the last five years are characterized by tracing of the historical roots of revolutionary change. Yu. Belov's "Still Water and Flowing Water," V Rybin's "Rulers and Shepherds," and TuSSR Peoples Writer Chary Ashyrov's "The Aged Commander" are all products of the last five years.

These books have an important characteristic which makes it possible to view them as a whole. Some important questions which were only resolved after the victory of the Great October revolution are put forth. The problem of establishing Russian-Turkmen relations is a focal point. Certainly, each writer places his major idea into the body of his book. This situation, firstly, is guaranteed by the precise period and unique characteristics of events selected by the authors. Secondly, the manner of interpretation employed by the writers has its own influence. In other words, art is an important adjunct to the concrete historicity and imagination of these and similar works. All of those factors define the original quality of each of the books. The precise illumination of a general idea incorporated into the book is guaranteed on this basis.

The events conditioning this idea, namely Russian-Turkmen relations, are set forth in different ways by each author. Yu. Belov interprets it as inseparable from the great water problem. In this work he uses the actual situation. The major theme of the novel "Still Water and Flowing Water" is revealed on the foundation of the great event which left an ineradicable mark on the ear'y history of Russian-Turkmen relations. The author takes the reader back to the beginning of the XVIIIth century and, when the brave son of the Turkmen people crosses the Amu Darya in order to go to the Caspian Sea, the events connected to his confrontation with the Russian Tsar Peter I are turned into the nucleus of an epical interpretation. The annihilation of the Belovich-Cherkasskii mission is the author's center of attention. Thus, the work has a documentary character. This event does not mean that he has given artistic generalizations no space whatsoever. Through demonstrating and revealing the contradictions of the period, he gives wide reign to his poetic imagination. This method positively influences the novel's stimulation of the optimistic spirit. The interpretation of the basic event nourishes the sacred belief that in the future Russian and Turkmen workers would be friends with each other.

The events in V. Rybin's "Rulers and Shepherds" take place in the western expanses of Turkmen soil. The author turns his attention to the unique characteristics of Russian-Turkmen relations which came together there. In the work the idea is broadly drawn by the interconnected movements of a group of historical personages such as Karelin, Garash Khan and Keymik Agha, and literary types.

In its basic content the novel "Aged Commander" by Chary Ashyrov, who recently became seventy years old and holds the Friendship of Peoples medal, deals also with the idea above.

The "Aged Commander" differs from others. The author does not resort to the specific history of events and heroes in this work. The art form is revealed as an original literary product of the writer's creative imagination from beginning to end. Focusing on the idea of the fraternal friendships of neighboring peoples, the author gradually clarifies his main objective, the solidarity of peoples.

Nury Atdaev's novel "Council" also reveals and demonstrates the idea of such a sacred solidarity using Russian-Turkmen relations as an example. The author depicts the most important socio-political event in the life of the Turkmen people in the second half of the XIXth century. That event consisted of the peaceful annexation of Mary territory by Russia.

While there is every kind of generalization in authors interpreting historical events in the novel, the artistic means in the manner of constructing its form is varied. It is not that the writers have no opportunities for "it might have been.." We wish that Yu. Belov and V. Rybin had depicted national characteristics and local color with more art. One comes across inconsistencies in Ch. Ashyrov's composition: while internal contradictions are developing in the character Mämmet, we never quite forget that he will be able to win. In our opinion, Commander Sazak's unawareness of the fate of Jeren, who was the victim of Devletyar Beg and had become Khajymrad's prisoner, raises doubts in the reader's mind. Finally, if the events depicting the warrior Khabyn's change of mind and subsequent pilgrimage had been more quickly interpreted, it would have been better.

It is not that there is no information in the interpretation of N. Atdaev. The reader could interpret the scene when the Kajar Khan takes the hero Akmyrat prisoner through his artistic illumination, but the author relentlessly gives information about it. Finally, since N. Atdaev defines a number of words he uses in his work like "terzi," "oshym," "yanaral" and "takva," why does ne not clarify the meanings of "chiglek," "mezkhep," "tarakgy" and "perach"? In this context, it also would have been better if the author had given relevant information about "Lütfabat."

We would say generally that the works discussed are initiating original pages in Turkmen soviet literature as artistic interpretations of historical truth, and they inform us about the recent rapid tempo of development of the novel.

9676
CSO: 1810

DICTIONARY OF TURKMEN PLACE NAMES PUBLISHED

Ashkhabad EDEBIYAT VE SUNGAT in Turkmen 11 Mar 81 p 2

[Article by A. Charyev: "A Dictionary by Turkmen Scholars"]

[Text] The noted Russian ethnographer N. I. Nadezhdin wrote in one of his works: "Geographic names are the language of Earth. Through its geographical names the Earth is a book in which the history of mankind is written."

Beginning from ancient times most of the scholars who have studied the derivations of names of countries and peoples and who have studied their meanings consider the names of most of them part of the pages of history. In this context one can come across some data on the ancient toponyms of Central Asia and Turkmenistan in the works of ancient scholars. For this, the "Divanu'l-Lughati't-Turk" of Mahmud of Kashgar, who lived in the XIth century, has great importance. One could also mention the first toponymists of Central Asia, Abu-Sa'd as-Samani (1113-1167) and Yaqut ibn Abdullah ar-Rumi al-Hamawi (1176-1229). Their great works such as "The Book of Geneological Names" and "Dictionary of Countries" allow us to examine difficult periods of history.

According to concrete historical data Samani was born in Mary. He was one of the literate people of his time. This is proven by the fact that he owned two large libraries.

Here one could also use the works of Rashid ad-Din, Muhammad Kazim, Khafizi Abruwi, Khandemir, Munis, Agahi and Abulghazi as examples.

In later periods A. Vambery, L. Z. Budagov, V. V. Radlov, V. V. Barthold, V. A. Gordlevskiy, V. A. Obruchev, A. E. Fersman and others wrote a number of works on the toponymy of Turkmenistan. We should also mention respectfully the names of a number of Turkmen scholars in this field. The geographical works of Academician A. G. Babaev and the scientific articles of Candidate of Philological Sciences S. Atanyyazov have contributed significantly to the work done in this field.

Recently the "Ylym" press completed a major project when it printed and released Soltansha Atanyyazov's "Interpretive Dictionary of the Geographical Names of Turkmenistan." The dictionary was published under the editorship of Academician Pygam Azymov and of the TuSSR Academy of Sciences.

The author's "Toponymic Dictionary of Turkmenistan" was presented to the readers 10 years ago by "Ylym." While he interpreted 3,000 geographical names of Turkmenistan then, the present volume includes approximately 7,000 geographical names. As we see, a lot of labor was expended on the book. The first publication was supplemented and most of it was reworked. The meanings of many of the unknown words have been clarified

The names of countries and peoples included in the dictionary have been given as they are written in official documents. The author writes in his book that in some cases geographical names of Turkmenistan are not written correctly. For example, in the "Turkmenistan SSR: Administrative-Territorial Divisions" (Ashkhabad, 1975) names like Garnas, Govkuzereng, Sedver, Jangnga and Purnuvar are written incorrectly as Garanas, Govkyzereng, Saduar, Jangga and Purnuvar. For this reason the names included in the dictionary have been corrected by the author.

Aside from this, S. Atanyyazov gives the reader complete material on the set-up of the dictionary: the words are given in alphabetical order in the dictionary; when they have long vowels, these are given parenthetically after the main entry and denoted by a colon. If one toponym occurs in a number of places, first the rayon is given, then the name of villages in parentheses. Names of some places which are homonyms are defined within the article. For example: KHAKACH--rayon in Charjev Oblast. Hills in Gavers rayon.

Specific meanings of words in the literary language also used in toponymy are not discussed in the dictionary; they are interpreted only with regard to their toponymical meanings. As can be well understood, toponyms entering Turkmen from Arabo-Persian or other languages are ranked according to the Turkmen alphabet. "In interpreting the meaning of some toponyms one is compelled to bring up historical and geographical data, because these data help understand the construction of the word, its passage through many periods of time and to explain its meaning. One also runs across some of the present toponyms in the works of our classical poets. Using the example of geographical names in the verses of Magtymguly, Seydi, Zelili, Mollanepes and others helps us to understand the set-up and chronological usage of these toponyms, and to study their forms and variants," writes the author in his explanation on the organization of the dictionary.

Aside from this, the utilization of some of the better known toponymical stories in the dictionary increases the importance of the book. As noted above, this new book is the result of tireless research done by the author over many years. There is no place in our republic that the author has not seen or visited in order to give the reader a precise fundamental meaning of place names. This testifies to the great scope of geographical names given in the book. Similarly, Soltansha Atanyyazov travelled among Turkmens living in the Central Asian republics, Azerbaijan and Stavropol'. There he talked with the aged and many people working in all kinds of professions.

Interpreting many of the geographical names connected with Turkmens living in fraternal republics gives the book great importance. Thus, at the end of the book there is a list of people who contributed information.

Finally, labor done so completely bears its own fruit. To end our brief review, we wish Soltansha Atanyyazov success in his very respectable and responsible work.

9676
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AZERIS PRESS FOR DIRECT TRANSLATION OF FOREIGN WORKS, NOT VIA RUSSIAN

Baku KOMMUNIST in Azeri 14 Mar 81 p 4

[Letter by Zeydulla Agheyev, teacher at the Azerbaijan Foreign Languages Pedagogical Institute imeni 50th Anniversary of the USSR: "A Foreign Relation to a Native Job"]

[Text] /I read with great interest the article "Translation and the Translator" in the 24 January issue of KOMMUNIST of this year. In the article some important long term questions connected with translation work are discussed in a business-like manner and it must be noted that KOMMUNIST's raising of this problem which is of state importance is worthy of approval/[boldface].

The role of translation at the present level of the development of science and technology and with the strengthening of cultural and economic ties between countries and peoples is acquiring an even greater importance. In the last decade the limits of translation have broadened and today, when one comes across translations done directly from the languages of different peoples of the world, one is not surprised. According to UNESCO statistics, every year 40,000 translations are published in the world (more than 100 books a day) and, in the publication of translated works the USSR is in first place. The idea expressed by J. Goethe at the beginning of the last century of a "world literature" has become a living reality in the 60's and 70's of our century.

It is to be appreciated that our native republic is not remaining at the periphery of this process which is going on in the world, that our publishers, newspapers and magazines, radio and television acquaint us yearly with the best works of art of different peoples, and are opening the windows of the world to the Azeri reader.

The incomparable role of the Russian language in bringing examples of world literature to the Azeri reader is not to be denied. In the beginning the absence of national cadres knowing foreign languages created the necessity of making trans--lations from Russian and the necessity exists even today with regard to a number of world languages (for example, there are no translators in our republic knowing Japanese, Vietnamese, Swahili, Hungarian and a number of others). But this does not apply to languages like English, German, French, Farsi, Arabic, or Spanish. In the last 10 or 12 years we have come across dozens of titles under translations done directly from different languages. That is to say, in the 80's esthetic translations done straight from the original will become even more preferable to our readers.

it is a pity that /a foreign relationship to translations done from the original/ [boldface] continues as in the past. Let us examine translations included in the magazines AZARBAYJAN and ULDUZ and the newspaper ÄDÄBIYYAT VÄ INJÄSÄNÄT: translations done striaght from the other language are of great quality. Among the translated books published by "Yazyjy" and "Gänjlik" press there are virtually none done from the original. In our opinion, there should always be a section in our newspapers and magazines called "translation from the original." It is necessary to continue the monthly broadcast "the translator's hour" which was on republican radio 10 or 12 years ago and there should be a special program on problems relevant to television.

Along with this it is necessary to admit that the circle of interest of our existing newspapers and magazines is different, and we are completely in agreement with the idea raised by the author of the article of a /single center/[boldface].

In our opinion, only a special translation journal can play a central role. All of our numerous specialists who participated in the questionnaire circulated by ÄDÄBIYYAT VÄ INJÄSÄNÄT at the end of 1974 especially noted the necessity of starting such a journal. Recently, in business-like talks at the meeting "The Freindship of Literature is the Friendship of Peoples," which took place in Baku, the imortance of a special translation journal was discussed. One could learn from the experience of the neighboring Gerogian SSR about starting such a journal. There the translation journal MIRVARI has been active for some time.

The preparation of translators from the original is being handled by the Azerbaijan Foreign Languages Pedagogical Institute (English, French, German) and the S.M. Kirov Azerbaijan State University (Arabic, Farsi, Turkish). Those showing enthusiasm among the hundreds of men and women graduating from these two institutions of high learning every year are not a few. The opening of a special translation faculty under the aegis of the Foreign Language Institute would have been better. At that point the publication of a translation journal could have been entrusted to the institute.

The creative fantasy is a major condition for the translator. To know two languages in order to translate is not enough, /it is necessary to know the languages as a translator/[boldface]. Millions of people speak Azeri but no one can claim that they are all writers. Creative talent is an important precondition! I would also say that although creative talent is an individual quality, the separate individuals must come together as a group with Marxist-Leninist theoretical training. Most of our translators, especially the young translators, are uninformed about the principles and requirements of the theory of Soviet translation. Experience without a theoretical basis is never justified.

We have noted /there are many translations in our republic, but the theory of translation has never been put on a firm basis/[boldface]. Literary criticism says nothing about translated works on principle, and mediocre translators, feeling this freedom, attempt ever longer and more serious novels in pursuit of the fee. they forget that translation is also a matter of deep psychological understanding. The person doing a translation must live and feel the times and feelings of the writer whose work he will translate, then start translating the work and make it the property of his own people. One of the most fundamental factors

is grasping the writing form and style of the original author, and finding the appropriate equivalent in his mother tongue. When reading a translated work in most cases, we "see" the translator and remain unaware of the style of the original author. It is valid to repeat an idea originally voiced by V. Belinski: "...in a translation from Goethe we want to see Goethe, not the translator; if Pushkin were to have translated Goethe, we would have demanded from him that he show us Goethe, not himself.

/One cay say that there are no foreign language specialists on editorial boards and publishing houses; in most cases the editing of a translation done from the original is entrusted to people by chance. /boldface/. As a result, translations which do not correspond to the original and are unresponsive to the sophisticated tastes of our readers are seen frequently. The translations done by M. Süleymanov and R. Gurbanov straight from English are faulty. For example, in the translation of E. Hemingway's "The Old Man and the Sea" by M. Süleymanov a number of virtues of the original are not rendered. Essentially, the rate of the translation is dependent on the creative taste of the translator. A translator turning to an iceberg-writer like Hemingway should never have forgotten this theoretical point. Or, in the story "No Exit" by the American writer Albert Maltz, we give as an example the combined letter/testament of worker Jack Pitkett. The letter/testament of Pitkett's is filled with spelling and stylistic mistakes in the original. Maltz explains to his reader that the American world. the world of capital, causes the worker to grow up as half a man, to spend his life in need and deprivation. In R. Gurbanov's translation Pitkett's letter is completely literate and presented to the Azeri reader as the letter of an intellectual, fraught with a deep Weltanschauung. A pity that such examples are so numerous.

Our prose and poetry has long since crossed over the borders of our republic, of our Fatherland. Recently an anthology of Azeri literature was published in English by "Progress" press in Moscow, and it is very significant from the point of view of our literary connections. Setting aside the reasons why our poetry and stories were translated into English (this is a different subject), the fact remains that not even the names of our poets and writers were rendered correctly.

For more than ten years I have been lecturing on the theory and practise of translation at the Institute of Foreign Languages. Often examples of esthetic translation are discussed. Students acquaint themselves with this or another work or a foreign writer and express their ideas idependently. With some exceptions, they do not know the translators - the author of the second, completely legitimate work. The name of the translator is given in small script, which does not strike the eye, at the end of the book. Creative organizations do no ctive work among the readers to acquaint them with translators. They are not invited to literary evenings or different meetings. /The translators, whose work is considered together with that of the author of the original, are left out of the awarding of honors or prizes. / [boldface]. There is no precise way to reconcile this situation. In order to truthfully evaluate the difficult and honorable work of the translator the collective support of journalists and writers unions is necessary.

The question of what writer, what work to translate, is also very important. In this work one cannot open the way to randomness. As a result of this randomness the Azeri reader is unacquainted with such world-famous writers as J. Galsworthy, U. Sinclair and E. Caldwell.

We hope that the very important, business-like discussion begun by KOMMUNIST will turn into an important step forward, and that it will place translation work, especially translation from the original, on a solid base in our republic.

9676
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AZERI TRANSLATORS EXPERIENCING 'MANY PROBLEMS'

Baku KOMMUNIST in Azerbaijani 6 Mar 81 p 4

[Article by Jalal Mammadov: "The Problems Are Many: Translation and the Translator"]

> [Text] J. Khalilov's article "Translation and the Translator" was included in the 24 January 1981 issue of the newspaper. Questions raised by the author caused a major outcry among specialists in our republic. The editor received a number of opinions in a short period of time. Today we are including one of these letters.

In the spiritual uplifting of our people, in the hitherto unprecedented progress of different aspects of our science, literature and fine arts, what a great decisive role has been played by translating the valuable works of the classics of Marxism-Leninism and important works of Russian and world literature into our mother tongue!

Translation is a spiritual bridge between peoples, a means of influential friendships, a work of state importance strengthening bonds of opinions, friendships and international connections, and bringing different nations closer together. Sounding forth with the best, the most militant works of our multi-national literature, with all their wealth of meaning and content in different languages has powerfully and profitably demonstrated the invincible power and ability to interpret the brotherhood of labor and commitment of Soviet peoples. It makes known the creative aspirations of the people and the deep gratitude to the highly qualified talented translators who have devoted their entire life to the art of translation.

The article "Translation and the Translator" was written with concern for the development of this art. Problems and observations put forth in the article are complex and contemporary--closely bound with the demands of the day and with the future of translation work.

The author basically writes about the translation of socio-political literature. Before discussing esthetic translation we would like to dwell on some points in the article. Our goal is to confirm the very logical thoughts of the author with even more precise proof.

In order to be a good translator an organic unity of the three qualities of talent, multi-faceted literacy and deep knowledge are necessary. Not even perfect knowledge of languages alone suffices. What does the translator not come across in his complex and difficult creative work--what kind of facts and terms, historical-ethnographic understandings, what ramifications in the most diverse fields of life and science? The translator whose circle of information is limited sometimes stumbles along this difficult road so that the reader is completely perplexed and the way is open to the grossest and most unpardonable distortions. For this reason we have said that the translator must not only know the style of the original author but also his creed, world-view, the levels of formation of these, his life, the period in which he lived and the socio-political and philosophical views of the period.

In the article it is logically noted that high-quality translations of the classics of Marxism-Leninism and of the works of Comrade L. I. Brezhnev are proof of the wealth and broad possibilities of our mother tongue. At the same time it is especially necessary to note that translations enrich the means of expression and lexical base of the Azerbaijani language even further. Translators broaden the possibilities of expression of our language by finding or creating, appropriate equivalents to many terms and phrases. One must say the same about creative translators of world literature.

In the translation of socio-political, esthetic or other kinds of works, one must make the most productive use of both the rich possibilities of the contemporary literary language and the living meaningful peoples language. Of course, we are not talking about expressions or provincialisms of a purely local character or those incomprehensible to the majority of the readers. There are those Azeri words or phrases that are not in dictionaries (for example, nashy, arsaya chatmag, gazatar, etc.), but the translator who uses these in the right place undoubtedly increases the power of the text.

It is necessary to note that sometimes people who know neither the language in which a work is written nor their own mother tongue well boldly attempt translation. The French writer Jules Renard once said (albeit in an exaggerated manner) that "translation is a literary crime of men knowing neither of two languages who boldly replace one of the languages with the other." Hack "translators" violate significant esthetic works, destroy the beauty of our language and corrupt the esthetic taste of the reader. Certainly, such situations cannot be tolerated. /The author of the article is completely correct in putting forth with all seriousness the proposal to create an influential center occupied with problems of translation. However, establishing it under the aegis of the republic State Committee for Publishing, Printing and the Book Trade, in our opinion, would not be appropriate because a center concerned with translation questions should be an organization independent of any administration and having complete and broad authority./ [in boldface] It must have the right and possibilities to take and edit translations and manuscripts from publishers, to withhold weak and flawed translations from printing when necessary and to reward translators for high quality translations.

/The proposal that people be occupied as the sole authorities on the translation is, in our opinion, well-founded. Translation is creative work, every

capable, talented citizen can be occupied with it; as for an objective evaluation of the result of translation activity, it is the job of the publisher, editor and translation center./ [in boldface] The fewer the obstacles in the way of training new translators, in our opinion, the better the result will be.

In the article it is logically noted that little space is given in the press to translation questions or to articles on the quality of specific translations; detailed reviews virtually do not exist. Sometimes faulty translations are described subjectively, or people who do not know the languages perfectly or the intricacies of esthetic translation write the reviews. In reading the examples they present you are astonished when you see that faulty distorted sentences are used as good examples, and good equivalents are described as defective. When the translation is not done from the original, from the foreign language, and it is faulty, you see that the reviewer, not knowing the language of the original and being incapable of comparing the translation with the original, describes it excitedly and evaluates it as literary skill, as a miracle. From this point of view there was a review set apart by its uniquely objective scientific depth and analytical power devoted to the translation of "Faust" by the late Dr Phil. Sci. Shukufa Mirzayeva (the translation of Ahmad Jamil on the basis of the interlinear translation of N. Aghayeva) which was printed in AZARBAYJAN magazine. Such reviews and such deep analyses are necessary so that readers and young translators would be able to tell the good from the bad.

At this point we must especially note the necessity to preserve the purity and richness of expression of our language in original and translation works. In addition to the inappropriate use of foreign words we run across parasitic words in the press and translation language. For example, why say "he is in possession of a number of positive qualities" when one can say "he has a number of positive qualities." The word "in possession of" is used without it being necessary. Similarly the word "dating from" is used as in "dating from 15 January" when "dating from" could easily be eliminated. There are many such examples.

It is a pity that translators translating literally are not few. They translate words, not the meaning of sentences or content, and it is impossible to feel the atmosphere, excitement and heart beat. As Peoples Poet Samad Vurghun once said so well about a true creative translation: "Sometimes I read the translation of my own poetry. At first I am satisfied when words, expressions and images are preserved exactly, that the translator neither adds nor subtracts anything. But when I read it the second time I feel betrayed by the translator.

"I want to express my gratitude to Adalina Yefimovna Adalis.... I cannot say that she translated me exactly. She did it with some degree of freedom, but nothing was reorganized, added or subtracted; she was inspired by my poem, by my inspiration.

"...For example the poem "Azerbaijan" which she translated. .. This poem was the best known in the Russian language thanks to its translation. What is its secret? In the literal meaning of the word there is no exactitude, but my patriotic spirit is within it, the fire and fever of my love for Azerbaijan is within it."

If the translator does not feel this fire and fever, if he does not hear and comprehend the internal shape of the words and phrases, the beating of the writer's heart, it would be well that he not take on such a major, honorable and responsible job.

The attainment of bilingual translations--the training of cadres at the same level in Azeri-Russian and Russian-Azeri translation--is certainly a very important question. There are not a few of our talented youths knowing each of two languages well and who have mastered foreign languages at the same time. The appropriate higher schools should be especially involved with their training and education. Now the Azerbaijan State Committee for Publishing, Printing and the Book Trade is taking steps to establish a special translation literature department in its own structure. Additionally a special editorial board for the translation of Azeri literature into foreign languages will be set up at "Yazyjy" publishing house.

A number of other important questions are raised in the article. We, for example, approve of the idea that one must teach translation theory and practice as a special science at the relevant higher schools. The attention, concern and requirements for translation work in the publishing houses should be increased, and specialized editors should be demanded even more in specific areas. The time has come to seriously discuss most of these problems and to take some specific organizational steps.

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AZERI PRESS FEATURES EXCHANGE PROFESSOR FROM U.S.

Baku ADABIYYAT VA INJASANAT in Azeri 23 Jan 81 p 6

[Article by Asad Mammadov: "Cooperation"]

[Text] Special courses on the history of the USA in the modern and contemporary history department of the S.M. Kirov Azerbaijan State University have been organized. Under the leadership of Professor R. Orujov and Candidate of Historical Sciences A Rasizada a great deal of research work has been done in this field, and dozens of diploma papers have been written. This effort by Azerbaijani scholars is also appreciated by American professors. They have been guests of the republic university and given lectures on the history of the USA. At this point we would like to say that this lecture exchange was arranged by the USSR Ministry of Higher and Secondary Specialized Education and the American Fulbright Fund. In May 1980 our students heard the lectures of University of California Professor Leon Litvak. For some time John Belolavek, Professor at Southern Florida University and Dr. of Historical Science, has been lecturing to our students on USA history and its political system.

Recently J Belolavek was the guest of our editors. Chief Editor of ADABIYYAT VA INJASANAT, N. Hasanzada, reported to our American guest about the great achievements of our republic in recent years in the field of industry and agriculture as well as in the realm of culture.

Below we are including the impressions of the American scholar connected with a conversation about lecturing on USA history at the Azerbaijan State University and about the cultural life of Baku.

I have been pleasantly impressed by the great interest of the Azerbaijani students in science and research and their world-view. The Baku students always question me intensively, and want to know and learn more than I have told them. This is a very natural situation. To master the sciences and to study the problems concerning mankind is a characteristic special to people of every cultured developed country.

The general preparation of your students has pleased me. For example, six of seven students who took my examination in the last few days received a grade of "excellent"--the other received a "good". Most interesting was that one of them answered the questions in English.

I see lecturing on the history of the United States of America and its political system in an Azerbaijani university as a positive event. This will create a significant possibility for the study of the way of life of each of us in the broadest sense, as well as strengthening mutual understanding between our countries. Every new day of our life, I know well, proves the great social and political importance of this. My colleagues and I think that mutual scientific cooperation is an important factor for us Americans.

A few days ago I was in Tashkent. A special program for the study of USA history has also been set up there. This creates the great hope that our connections will broaden even more in the future.

They said to me that they were well acquainted with Mark Twain, Dreiser, Whitman, Hemingway and Tennessee Williams in your republic, and that they read their works enthusiastically. At this point I would like to say that the regular appearance of columns by the American journalist and master essayist Art Buchwald gave me a good impression. Personally, when I am in my own country I never miss a Buchwald article. I regret that now I miss the chance to read his columns. Buchwald reflects American life and policy like a mirror and, along with other Americans, can laugh at our politics. I consider Art Buchwald's popularity completely just. Certainly, the fact that you widely read our writers is a very good event.

In studying the history and culture of your country I have to say that definite work has been done. True, it does not completely include the history and culture of the union republics but it should not be said that no attention is paid to this question in our major universities. And when I say "it does not include" I have in mind the limitations of the teaching programs of the universities. Your history and culture are widely studied in scientific-research centers. I know that a specialist who came from Chicago is now gaining experience in the Azerbaijani history faculty at the university in Azerbaijan.

I feel vigorous and happy in Baku. The cultural life of Baku must be considered one of the positive aspects which strike the eye in the city. The capital of your republic is truly a center of culture. Performances I have seen at the opera and ballet threater and your national dances amazed me. Fikrat Amirov's ballet "Thousand and One Nights" so impressed me that I saw it a second time. As for my greatest wish, it was to hear the opera "Koroghlu", and I watched this work being performed with pleasure. To leave Baku without enjoying its magical music would have been definitely absurd.

Americans like music, poetry and plays to an equal degree. Your national culture, like the authology of Azeri poetry you gave me, must reach everyone. Generally speaking, it is an important job to disseminate samples of a national art widely and to acquaint the whole world with it. In the course of a short time a great symphony has been awakened within me for the fine arts workers of Azerbaijan. For example, a few days ago when I was in Tashkent I watched a long program on Azerbaijan on television. Watching the performance of the "Gaya" vocal-instrumental ensemble, I enjoyed the fact that I was already acquainted with these performers; as a listener, the fact that I was acquainted with them of old gave double enjoyment.

I liked seeing your city in general, especially the ancient architectural monuments. The Seraglio of the Shirvanshahs overwhelms one with its incomparable beauty. It is unique on the face of the earth. This architecture has no parallel in London or Paris. Frankly, I would say that I liked to see that historical monuments have been preserved and protected in Baku. In my world it is difficult to amaze someone else with a building built in the contemporary mode. Modern buildings are basically the same everywhere.

One can speak especially about the hospitality of the people of Baku. Truthfully, I have become friends with generous, good-hearted people. If you come to America, I will absolutely return this hospitality.

The sense of community, friendship, cultural cooperation,--in a word--mutual understanding must be turned into a spiritual resource of progressive humanity. One should not mix cultural affairs with a hostile policy. If it comes to comparisons, culture and hostile politics are qualities alien to each other like oil and water. The road to cultural cooperation and mutual understanding must be open.

P.S. John Belovek, when saying good-bye to colleagues of ADABIYYAT VA INJASANAT, wrote the words below: [in boldface] "Azerbaijan is rich not only in oil and grapes but also with culture. I discovered a people with a tradition in poetry, literature, theater, national ballet and dance. One must develop this civilization even more. It is necessary to work so that it be turned into a cultural resource of the entire world."

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CHILD CARE IN KAZAKHSTAN DESCRIBED

Alma-Ata SOTSIALISTIK QAZAQSTAN in Kazakh 20 Feb 81 p 4

[Article by Manuvra Merghaliqizi Akhmetova, minister of Social Security of the Kazakhstan SSR: "The Needs of Mothers and Children"]

[Text] Our people is about to witness a very great political event. The platform proposal to be presented to the XXVI Congress of the CPSU and of the Central Committee, about to take place, engenders feelings of pride in our communist party and homeland in each Soviet citizen and summons us to energetic efforts. It is stated in the proposal, which sets a clear course for Soviet national development, that many possibilities have been created for workers and significant future goals set in order to increase national strength and provide social security.

How much the party and the government are concerned about meeting the needs of mothers and children may be clearly understood on the basis of statements such as "state aid must be increased to families with children and to young couples," "there must be further improvement of the work and living conditions of working women" and "the number of specialized dispensaries for pregnant women must be considerably increased" contained in sections of the proposal on social progress and increasing the strength of the people.

Everything possible must be done and all preconditions must be achieved to see to it that women have the same rights as men in living and working in society in our country. Soviet law gives special guarantees to women in the areas of working, obtaining as much education as they choose and mastering specialties. The work of future mothers and mothers with children under one year of age is determined and controlled by law. That is to say, they are legally forbidden to work night shifts, work overtime, on holidays, or travel on business. At present their jobs and pay are completely protected. In addition, supplementary holidays are given to mothers with children under age one and seniority is protected within specializations.

Thus benefits granted to women and mothers by the Soviet state are quite substantial. This fact shows clearly the superiority and success of our socialist society. By comparison, let us examine the social and economic roles of women in capitalist society. Pension ages for women in western European nations and in the United States are somewhat higher than in the Soviet Union. In the Federal Republic of Germany, the Netherlands and Finland pensions are given to men and women only at age 65, in Sweden at age 67 and in Norway at age 70. In addition, pension levels for women are much lower than those for men.

In our nation, on the other hand, there are special provisions for paying pensions to women. Women can retire earlier than men and with less service. There are also additional benefits for women who have given birth to and raised five or more children. In the Soviet Union pensioning is done completely through the social consumption fund, that is, pensions are paid from the resources of the state and the kolkhoz. During the last five-year-plan the social consumption fund rose to 527 billion rubles. Per capita payments to the people from every kind of benefit rose from 354 rubles to 438 rubles. Soviet citizens are educated and provided medical services, aid is given to mothers with large numbers of children and women who are single parents, pensions are paid to the elderly and sanatoriums and rest homes are maintained based upon these funds.

Social consumption funds are spent to broaden the educational and cultural development of women, provide them with social services and improve and maintain their health. Continual growth of various payments and wages paid from social consumption funds are the basis for the solid faith in the future and strong optimism of Soviet women. This results in a strengthening of their readiness for productive work for the good of the fatherland as they master their specialties.

As is pointed out in the platform proposal, we are aiming at a 20 percent growth in social consumption funds during the new five-year-plan. This means that concern for women, mothers and children will increase in the Soviet Union.

There has been concern for mothers, the most honored and revered people of the world, in our nation from the very first years of the Soviet regime. To find examples we need go back only to the difficult period of the Great Patriotic War. The proclamation of a special edict "On Increasing Aid to Pregnant Women and Single Mothers with Many Children and Strengthening Care for Mothers and Children" and the conferring of the honorific title "revered mother" and medals and orders for "glorious motherhood" are clear proof. State aid to mothers with many children has been continually increased since that time and their material living standards have been considerably improved. Just last year more than 300,000 mothers with four or more children in our republic received state aid. Just during the period 1976-1980 217,865,000 rubles were expended by the state for aid to mothers and various services to children. Each year more than 100,000 are granted various forms of aid in our republic.

Attention to the interests of mothers and childern is always the concern of the party and the government. Since November of 1947 aid has been given to families with children for each child. Such aid is paid each month until a child reaches the age of eight. The title "revered mother" is given to some 10 mothers each year and many women are awarded USSR orders and medals. Very great social and economic changes taking place in the life of our nation during the 10th Five-Year-Plan have made very possible the improvement of the material living conditions of Soviet women. As they are mobilized for socially useful work to the greatest degree possible favorable conditions come into being for the education of their children.

Problems involved with further development and increase of social services to mothers and children are broadly dealt with in the platform proposal presented to the XXVI Congress of the CPSU Central Committee and of the party. Improvement of home circumstances of families with children as benefits paid are expanded, refinement of state assistance to children, provision of special paid leave for raising children

under the age of one to working women in the regions of our nation starting in 1981 and many other benefits are well known examples of limitless attention paid by the communist party and the Soviet regime to women who are mothers, to working women and to children.

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